

# Prepare Yourself to Excel

(Translation of “*Āge Badhane Kī Taiyyārī*”)



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*(Āge Badhane Kī Taiyyārī)*



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# ***Contents***

<b>1. Move Ahead, Improve and Excel.....</b>	<b>05</b>
<b>2. Key to Success Sustenance of Good Health.....</b>	<b>21</b>
<b>3. Acquire Limitless Joy by Worshiping The Adyasakti.....</b>	<b>39</b>
<b>4. Respect Your Inner Faith and Principles .....</b>	<b>55</b>

# Preface

Every particle in the world is a motion; everything moves ahead, develops and continues its journey. This movement is the nature of creation. Induced by this nature, every inanimate and live element of nature has to continue its journey. Man is also bound by this rule. He goes ahead with the developments in his life from birth till death. Even after this the evolution continues.

It is essential for every wise man and woman to know the science of how to progress and complete this mandatory journey with grace and excellence. Just as it is necessary for a blacksmith to know the work of smithy, for a confectioner to know how to prepare sweets and for a farmer to know farm-work, so it is necessary for a person undertaking a journey to have substantial details associated with it, know its goal and know the optimal path. Planning, preparation and organization are essential before execution of every great task. Great tasks are accomplished only when they are properly planned ahead of starting. Journey of life is also a very big project and there is no alternative to preparation beforehand to complete its successfully.

Our life is moving ahead. It is essential to make preparations so that this journey moves adeptly in an organized way in the right direction. This book is written to fulfill this need. I hope that it would prove helpful to the reader in rightly organizing and augmenting his physical, mental and spiritual resources.

**-Dr. Pranav Pandya**

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# Move Ahead, Improve and Excel

*Brahm Vidyā* - Divine Science of ultimate evolution of consciousness, again and again reminds and invokes the individual self to arise, awake and proceed on the path of improvement. Every atom of Nature is in movement to go ahead. Watch the Sun! Watch the Moon and the Stars! All of them are in motion, continuing their successive journeys. They have no respite even for a moment to rest. Rivers are flowing, wind is blowing, plants are growing,

## chapter 1

trees are producing new fruits, even the elements of matter, which appear stationary, are moving though not visibly. The chemicals inside the earth continue to move from one place to other stealthily, the tiny components inside our body continuously take new shapes, undergo new reactions. Grains get converted to flour, flour to bread, bread to waste, waste to manure, manure to vegetation, thus continues the journey of those atoms. The researchers of Particle Physics reveal that every electron is in motion rotating on its axis at a speed of hundreds of miles per second. Every subatomic particles of this world is in motion....

In the book "*Jivana Kī Gudha Gutthiyon Par Tatvik Prakash*" (Unfolding the Hidden Secrets and Riddles of Life), I have elaborately explained that life is progressing every moment. Its journeys continue with every birth. The zeal of the *jīva* (individual self) to continuously march forward along the path of progress is God-gifted; it is the search for unalloyed joy, everlasting beatitude. This hidden force works behind the endless cycles of births. There is no question of getting satisfied with the progress made; the state of the *jīva* is destined to evolve, to eliminate all shortcomings, bonds, ignorance, and transmute to the preeminent state of God. The evolution of self continues without pause till its absolute enlightenment, ultimate

salvation and unification with *Brahm* – the omnipresent, eternal consciousness force.

How can there be any stoppage without achieving the ultimate? Upon achieving some ordinary success, some people might feel satisfied considering that so much has been achieved, and think – why be restless for more, whatever has been achieved is more than enough, etc. This line of thought, if it leads to dullness or suppression of endeavor, is incompatible with the nature of the soul. It goes against the wishes of God and it is in contradiction to what is laid out by Nature. Man gets satisfied after meals, his hunger gets extinguished, he will not be able to take one sweet-ball more if told to; this indicates that the rules of Nature in this stage oppose further eating. But there is no such stage for the quest of the inner self to be happier and more successful. Whatever be one's course of life, nobody gets fully satisfied with the success made, every milestone of progress triggers an instinct to achieve higher; every awakened mind desires to move ahead further, make more progress.

Air, that we inhale, enters the body; its Oxygen content provides redness (and essential energy) to blood. Thereafter that air becomes worthless; the body expels it. That air was very useful when it was breathed in, but after



the processing it lost its utility for that specific purpose. Now new air is required. Fresh air needs to be breathed in. If we are contented with the past breath and think that only that much air is adequate for us, why take more, then this thinking will prove harmful, it would hinder the sustenance of life. The same is applicable in respect of progress. The virtuous potential you had earned earlier had strengthened and improved your life to an extent. That potential is exhausted now. The food that was taken earlier in the day, its worth has been used; it has been digested, so new food is required later. Air, that was inhaled last moment, has been utilized; new breath is required now. The improvement achieved once had rendered progress at that time. To gain further additional strength, to rise further, to earn new motivation, new improvement is necessary. The car has moved ten miles with one gallon petrol, now if it has to move any further the driver has to provide it more petrol, otherwise it will stay put where it is, further movement will not be possible.

To move ahead further and further, new strength needs to be cultivated continuously. Your sequence of improvement should never stop. Please note, satisfaction also has another sense, which you will read in this book titled "*Darśanika Bhūla Bhulaiyā*" (Labyrinth of Philosophy). This 'satisfaction' is advised in the context of restraining the

greed for selfish possession, sensual pleasures, etc. In the present context, you should only know never to cease moving ahead (on the excelsior of your life). Uninterruptedly you have to move forward... your 'empty' vessel of pettiness needs to be filled by collecting greatness drop by drop.

It is no use following the footsteps of that worthless man who falls in deep slumber the moment his stomach is full, and turns and grumbles only when hunger agitates him again. Watch the small ant, which prepares for its future. It collects grain in its hole for the time ahead, so that it can face struggles in its life with renewed determination, so that it can remain alive even if it does not get an opportunity to get out of its hole for several days due to rains. The small honeybee also plans today for its tomorrow. So it is certainly not proper for man, the 'intelligent being', to not to think ahead after fulfilling needs for the day. If you intend to tread the path of refinement and improvement continuously in this life and in the lives thereafter, then it is quite essential that you care to organize 'proper food' to continuously gain strength in the journey. Whatever virtuous qualities and potentials you are collecting at present, will prove very useful in future; by acquiring them the journey ahead will progress with greater speed and ease.

Supernormal talents and extrasensory potentials (*nava-nidhi, aṣṭa siddhis*) are attainable by devout *yoga* practices (*yoga-sādhana*s). Tempted to acquire these *riddhi-siddhis*, many seekers adopt ascetic disciplines and endeavor arduous *yoga-sādhana*s. Warriors embrace the risk of death and march to the battlefields to attain victory. Devotees undertake journeys in the mountains covered by dense forest in their search of divine bliss of heavens. On materialist front as well, people leave no stone unturned to become rich, perform arduous physical exercises to become strong, burn mid-night oil in studies to become learned. These examples show that our inner sense renders special importance to the need for improvement and ascent, and we take great risks to fulfill that need and also volunteer to undertake intense efforts. The test of a fake need and a real need is that for anything false or fake there is no willingness to sacrifice, but for real needs one would be willing to take pains and sacrifice. If a man fond of films is asked to get his finger cut to see a film he will refuse as his need to see the film is fake. Such a big pain cannot be borne for it. But if any dear one like his wife or his son is trapped in an incident of fire, it is possible that one may jump into the fire to save them, even if it may result in loss of his own life. Which of the needs, to see a film or to save life of the loved ones is real and which one is fake? It can be judged by the extent of sacrifice one would undertake for its sake.

We see that the desire to make progress is so strong in the nature of a man that he undertakes pains and risks for that. This thirst of an awakened soul is real. The real need is so intense and inducing that one gets compelled to strive for it with full force. Nobody dislikes taking rest and enjoying, but the desire to progress inspired by God is so strong that one willingly takes pains for the same leaving aside all enjoyment.

To remain contented means that for some reason if success is not achieved or is achieved not to the desired extent in spite of best efforts, one would restrain anguish, avoid frustration and irritations and remain calm considering the results as God's wish. To make progress is ordained by God, every wise man has agreed that obeying this God's wish is to be regarded as duty. This world is like a workplace where you have appeared for performing your tasks. You must wish to be victorious and prosperous by being successful in attaining your projected targets, and you must strive with full enthusiasm in fulfilling that wish.

A parent loves his that child more who is more industrious. The child who earns and bears his responsibilities is welcomed and taken care of at home. His parent does not wish to receive a part of his earnings, he or she just feels satisfied seeing the child's progress. If one child becomes a

District Collector and the other a beggar, the parents will always praise the child who has become District Collector. Even though the material gains of that high post would go to the child only, the parents feel elated that their one creation has proved worthy. The parents are sad and disappointed with the beggar child and they feel ashamed of his doings; they would not talk about him to anybody and would not even disclose to any strangers that he is their son. Which parent would be proud of a dull, lethargic or hopeless child? Who would really love him?

When a child comes home after winning a game, or gaining success in an examination or winning a competition, his parents' pleasure is expressed on their faces – they lift the child and embrace him with pride. Another child, who is weak and wastes away his time at home will not be loved so much, even if he serves and caters to his parents whole day. Instead of getting catered to, the parents would like that the child should make progress in his own life, move ahead and win laurels. God also expects the same from mankind; The Almighty is very pleased to see you chivalrous, endeavoring, courageous, progressive, victorious, great, prosperous, learned and virtuous, and He bestows His beatitude without expectation and without your prayers. He does not care whether you put on a vermilion sign on forehead or not, worship Him or not, offer Him eatables,

and respect Him or not, as none of the tasks of Omnipotent God get held up without all these. He does not get pleased with any of these; but His pleasure is apparent when He finds His sons rising up, making progress as He watches the success of His creation.

It is observed that people who are progressive by nature continue to get assistance from somewhere or the other for moving ahead, at times suddenly, to an extent beyond their anticipation or imagination. Ordinary persons perform huge tasks, they unexpectedly get such opportunities which open up avenues of enormous progress. Seeing them persons with average intellect remark that such and such person has turned lucky, that destiny has showered great support to accelerate his progress. We term it mercy of God. A parent always weighs the habits and wishes of his children; he sends that child to school who is keen to study, he opens a shop for the one who is interested in business and assigns the task of grazing the cattle to the one who is lazy and disinterested. The parent arranges finance if needed to setup business or to pay for fees and other expenses for studies for the ones who are inclined so. On getting the money-order all of a sudden for meeting the expenses of studies an innocent boy may feel that the help has appeared totally out of the blue, but in fact nothing is

sudden in this organized world, every task progresses systematically. The child being very keen to study naturally draws the attention of his parents and his sincere diligence compels them to arrange support for his studies. The parents do not care for a disinterested, effortless child after engaging him in the task of grazing once, but they cannot leave the industrious and studious children unattended.

God is pleased with the earnest worthy efforts of an individual, who has a strong desire to excel, who wholeheartedly makes efforts and strives for chiseled refinement and progress; he is regarded as a true devotee and is graced by God's love. There is no surprise if God renders some special assistance to the one on whom He bestows special love. There is a well-known saying - "God helps those, who help themselves" The Supreme Father presents means of assistance for the people with progressive nature to make their endeavoring journey smooth. This is how getting sudden, indefinite, unknown assistance becomes possible. The holy Bible states - "Demand and you will be granted; knock and it will be opened to you." The holy Ramayana also implies the same - "He, who loves something truly, will get it undoubtedly."

This world is God's complete creation in all respects; nothing is lacking or lying disorderly here. All can be achieved provided there is an inner desire, a strong will accompanied with intense efforts. When a small child crawls on his knees, his mother teaches him to stand and walk. She shows him a piece of sweet at a slightly higher point so that the child stands up to get it. When he has learnt to stand up, she tempts him with a fruit, a sweet, a toy etc to teach him to walk on feet and encourages the child. In this process her hidden aim is that the child learns to stand up leaving crawling and learns to walk on his feet, and keeps up his progressive journey. Likewise God has presented the attractions of name and fame, wealth, property, wisdom, strength etc so that we strive zealously to achieve them and while making efforts evolve our mental make-up to an improved, strong and developed one.

We are also performing like those small children who try to learn standing up and who walk enticed by a piece of sweet. Agreed that materialistic prosperity is perishable, it stays for a while and gets destroyed soon. Also agreed that it does not remain with anybody forever. But just for this reason efforts to achieve it cannot be forsaken. Agreed that a piece of sweet cannot extinguish the hunger of the child for whole life, it cannot be retained forever and does not



fulfill all his requirements. Even then if the child tries to get it, he loses nothing but gains. He got a small piece but at least he got something. He enjoyed the sweetness only for a while but at least he gained the enjoyment. He felt happy to get the piece only for some time but he gained the happiness (of success in his attempts). Actually he gained a lot and lost nothing. It can be observed that indirectly he achieved something much more valuable than just that piece, he achieved strength, he learned to stay on his feet, he received encouragement to make progress, he developed self-confidence, and he gained mental strength – are all these not a lot of benefits?

If that child would have remarked like the pessimists of today – “This piece is only a small one, will perish into stomach soon. Why should I take it? I will not take it and will not take pains to stand up to get it.” Would the mother have been happy to get this response? Would he himself have achieved any benefit by such attitude? Such thoughts would have proved harmful to him from any angle.

Materialistic property is not for giving away, is not to be hated, nor is it worthless to touch. The pleasures enjoyed with our senses are not disgraceful. By creating hunger in the stomach God has created a cycle for the man to remain engaged uninterruptedly, so that the sequence of his

putting in a sustained effort and moving ahead does not cease. Similarly other hungers have been created for other body senses. Sexual desire is not despicable. Deep researchers in sexology have established that for men of average class involving in sex is necessary, some bodily and mental illnesses crop up in evading sex against one's natural desire. World census statistics shows that widows and widowers often have shorter life spans and their mortality rate is higher as compared to married couples on an average. This indicates possible effect of suppressing natural desires. Nose likes clean air; we will have to face the ill effects of living in an area of bad odor or polluted air if we suppress the hunger of the nose. Eyes like to see panoramic scenes; if suppressing their desire, we see filthy or abominable scenes, we will have to suffer the ill effects in one way or other as mental irritation etc. In the form of natural hungers man possesses a testing equipment to help him in readily ascertaining what is ordained for him by Nature and what is not. Sometimes leaving aside the medial or balanced path man strays towards excess or extremes. This excess alone is sinful. The restraints or disciplines preached in the religious holy-books are to control and avoid this excess and to save our lives from decline. Otherwise there is no harm in fulfilling natural needs. There is nothing to lose in making diligent efforts with a desire to achieve various small attractions, which

appear before us – the benefit of these efforts will be physical as well as mental.

Regard ‘To make progress’ as your motto of life, expand your knowledge and talents, make continuous progress towards making your body healthy, strong and graceful, towards being successful and towards earning appreciation for your work. Be diligent to rise to higher levels, have more and more good friends and loved ones, collect flowers of excellence, endow yourself with good qualities, increase your self-reliance, sharpen and enlighten your mind, increase experience, and awaken your discreet wisdom.

Do not consider yourself incapable, weak and helpless. Relinquish the doubts that how can you move ahead towards a higher goal without substantial resources. Remember that the source of strength is not in the resources or external support but in your attitude, thoughts and spirit. If you are raring to go with a desire of moving ahead, and your intense wish to make progress is growing stronger, then rest assured that you will definitely gain the resources; God blesses them who surge ahead with courage. Your parent – the God – likes your efforts, courage, strong wishes, and helps you in moving ahead.

The great scholar of Nature-Studies Dr. E.B. James has established with a lot of data and evidences the evolutionary theory that 'selecting the most capable' is the rule of Nature. To protect the one who is strong, it allows many who are weak, to perish. Storms uproot the weak trees, but strong trees remain determinedly firm in their place. The weak get crushed in the struggle against disease, poverty, and war, but the strong are able to bear the burnt. Thousands of small fishes lose their lives for sustenance of the life of a big fish in the same pond; small plants die without food in the process of a big tree getting fed; numerous vegetation of grass and leaves perish to feed one animal; for the survival of a lion many animals have to perish. It is a bitter truth proclaiming in its cruel tone that life is a struggle; only they will survive who make themselves strong in every way. This 'resourceful earth' is for the brave, not for the weak; more precisely, it is the work place, a gigantic source of opportunities, for those who dare. Here the industrious are honored for the victory and the weak (coward, effortless) ones are rejected and thrown out mercilessly.

Beware! Do not be under any wrong impression, for you may remain engrossed in relaxing and enjoying and may neglect efforts towards garnering strength but soon merciless rules of the Nature would crush you finding you

weak. You may be compelled to fall into the cycle of unbearable troubles as a punishment for your weakness (effortlessness). So be careful from the beginning. Be careful and protect yourself, get stronger and better. You should be strong to save yourself from getting ruined in the struggle of survival with dignity. Stand yourself up on strong foundations.

Spiritual teachings imply that obedience to what God has ordained for means that you endeavor to progress, to excel. Steadfastness is required for self-protection, firmness is necessary to avoid troubles, strength is needed to enjoy the pleasures of luxury and prosperity. Radiance of personality and self-reliance are pre-requisites for constructive altruistic efforts. There is the same call from all directions – awaken, move ahead, and achieve higher goals. We say that you improve yourself. Follow the great path of soul-ascent; do not pause in your endeavors to find God. Cultivate virtuous qualities and carry on worldly progress to garner capabilities to accomplish the great journey gracefully. Continue your attempts to become powerful, talented, prosperous, great and revered.

# Key to Success: Sustenance of Good Health

Everybody desires that he should be healthy and free of illness. One tries as per his capacity for well-being of the self and the family. Nutrition conscious fellows take balanced diet while others prepare lavish food to gain strength; even odorous meat and wine etc are consumed by some for the sake of high protein intake and for stimulation etc. Clothes are used as protection against the extreme effects of weather in different seasons. Arrangements are made to keep the home warm in winter and cold in summer. Vehicles and instruments are used to avoid labor, etc. In case of illness one does not

## chapter 2

hesitate to make heavy payments to doctors in an attempt to get well as soon as possible. Everyone desires to enjoy vigorous health and spends or wants to spend time and resources to gain and maintain the same. There is no one who would like to remain weak or unwell.

It is well known that healthy body and sound mind are necessary for progress in every walk of life. One can move ahead in the direction of progress only by remaining free from sickness; one who is healthy alone can collect wealth and truly enjoy the same. What is the use of wealth worth millions or more, if one is devoid of good health? How can one take any of the tasty items of food arranged in a plate kept before him if he has no strength to consume the same in his stomach? Various types of enjoyments and riches are available in this world but what is the use of them if there is no strength or ability to enjoy them? What is the use of costly combs for a bald man? What pleasure can a lame person get from beautiful shoes? The world is an enjoyable place, fountains of Nature's delight are spread around, enormous tools of merriment and pleasures are scattered everywhere in this world. The non-living images on cinema screen keep pleasures bubbling in the heart for two hours. The world is a live cinema, where live images are moving, playing their respective parts, one image laughs, one makes you cry, one incites anger, while the other is

soothing. The cinema, capable of bringing out various types of inner feelings in a short time, can in total be termed interesting and entertaining in general. This world also, in totality, can be regarded as pleasurable, delighting and peaceful. One may call it anything in words but the inner soul knows this fact very well.

This is the reason nobody will easily give his consent if asked that let his head be cut off and he will get heaven. For somewhere within his 'self' he knows that, in essence, life and the world as a whole has more of happiness, even if there are some displeasing elements and adverse phases. Why would he leave this available source of joy in lieu of something unknown?

Undoubtedly this world has elements and opportunities of joy. That is why pure, knowledgeable, unattached, sorrowless, preeminent soul again and again wishes to appear here in life-forms, every time takes birth, dies, and again comes back in it. Even in such an attractive and entertaining place there are many unfortunate people who are left out from enjoying its pleasures. The reason is that happiness and pleasure are like fluids, like milk and water. You need a vessel to store them; you cannot keep water if you have no vessel. In the same way it is difficult to acquire worldly pleasures if you do not have the 'container' of strength.



Those who do not wish to cry on bad luck or unfavorable circumstances, on the contrary are desirous of laughing with the world full of cheerfulness, should worship strength, gather strength.

The original strength is 'health' It is so important that it is called the foundational necessity for all types of endeavors of accomplished human life. The holy books opine that good health is the implement to accomplish *dharma*, (moral duties) *artha* (prosperity), *kāma* (worldly desires), and *mokṣa* (ultimate enlightenment, salvation from all sorrows). He who is not healthy cannot transact his duties efficiently and righteously, cannot acquire prosperity, cannot be successful in fulfilling his aspirations, nor can he enjoy relinquishment from sorrows and tensions. For all these four healthy body and mental well-being are necessary. There is no pleasure anywhere in the world if health is not maintained. He, who continues to moan with pain and illness, does not even get relief from uneasiness and impatience — how can such a poor soul get even a bite of pleasure? The importance of health is so evident that there cannot be two opinions on it. Health is prime amongst the elements of strength required for achieving and using the desirable things in this world. In the absence of health the life becomes joy-less, inactive, painful and burdensome.

Good health is one natural state gifted by Nature. Leaving aside some exceptions, this gift is ordinarily available to all beings. Observe the animals and birds in the jungle – is even one of them seen ill? Groups of deer, herds of cattle in forest jump and move like balls. Pigs, elephants, horses, bison, bears, tigers, etc – all these animals enjoy complete health. How nicely do pigeons, peacocks, ducks, parrots, crows, cuckoos, starlings, nightingales, partridges and hawks gambol! How nicely do crocodiles, tortoises and frogs frolic in water! Never do any of them suffer from headache, cold, fever, arthritis or jaundice. Till they are alive, the wild animals enjoy full health. When their time in the world is over they leave their bodies easily. They do not need doctors. Poor creatures! They do not consume bottles of medicines, they are not fortunate enough to listen to any health sermons, visits to health resorts and sanatoria is not in their fate; but still they are always healthy. Those unfortunate domestic animals and birds on the contrary, often lose their health as a result of the activities of their owners. Even then, in many ways they are comparatively better off health-wise than their owners; they rarely fall sick and if they do, the illness is very little and not prolonged in most cases.

It is worth giving a thought to as to why animals and birds are healthy and why man falls ill? Completely healthy

humans will not be even ten percent, while not even one percent of wild animals will be found unwell. Man goes on talking about health, runs about a lot, applies all his mind, throws away a lot of money, organizes different types of food, clothes, vehicles, conveniences, goes on making new medical discoveries, but still day by day falls behind in gaining any success, day by day there seem to be more complications and challenges on the health front. Poor animals and birds do not put on any clothes to get protected against cold or heat, but still nor do they suffer from heat-stroke or from pneumonia. Most of them eat whatever vegetation they get and remain hale and hearty. Pigs do not get butter or milk as food but collect lots and lots of fat. Many other animals are so strong and active while they eat so little and ordinary food provided by nature.

The source of strength and beauty lies in health. The person will be strong and will have an impressive personality if his health is sound. Therefore efforts have to be made to remain free of illness and to maintain good health, instead of taking synthetic vitamins and medicines to improve strength and to use cosmetics to become fair. Bernard McFadden, professor of health science says – “There are just a few rules and very simple too, to keep up good health; there is no need to go through any big books or to visit any laboratory to learn them. What is needed is only that avoid

applying your 'over intelligence' against Nature. Keep away from punishing yourself and straining your body."

If you recognize Nature as your wise mother and agree to follow what it ordains then it can be said with certainty that you will also be able to keep a vigorous health and just as the other living beings created by nature enjoy life keeping healthy bodies. If you desire health, search it within, observe yourself and find out which instructions of Mother Nature are you flouting and what all excesses are you imposing on yourself. Whichever violations and indisciplines come to your notice, get rid of them without any further delay. If you are following a wrong direction stop at the very moment you detect it, take an about turn and start moving in the right direction.

Find out where are you negligent in respect of food and lifestyle, the two pillars of health, by closely examining them. The instructions of Nature are quite clear in respect of food and there is no difficulty at all in listening and understanding them. When to take food? Its clear answer is that when stomach demands, when intense hunger is felt. Not to take anything without feeling hungry is one such golden principle, which can protect your health lifelong. Do not take anything till you feel intensely hungry. Do not put any new burden on stomach till it completes its

previous task of digesting and distributing the vital elements. Your servant is engaged in the task assigned by you. If you assign him a new task even before the previous task is over, and load him with a third task without completion of the earlier two tasks, the result would be that the servant is not able to execute even one task properly and all tasks lie incomplete.

With excess of work, the strength of the worker gets exhausted excessively and so he is unable to complete the other works adeptly and in time. To eat when one is not hungry is unjust to the stomach. A man fond of eating goes on eating beyond any limits without consideration to whether it is required by the mechanism to digest. If rice is placed in a vessel for cooking and two table-spoon-full of rice is added to it every twenty minutes the result will be that some rice will be fully cooked, some will be half-cooked and some will remain uncooked and rice cooked in this way will not be liked by anybody. It is totally improper to go on collecting some half cooked and some fully cooked food in the stomach. Take food in time and then do not add even one more grain to it till the stomach needs new food. Entrust new work after the assigned task is completed.

How much to eat? Answer to this is that half the stomach may be filled with food, remaining one-fourth with water and the other one-fourth may be kept for air to move about.

It is totally wrong to think that one who eats more gets stronger. The fact is that people have capacity to digest only half the food compared to what they normally take, but with the policy of 'more the intake, better the result' they go on gulping as much as they can. If five mounds of load were put on the one who can carry only two mounds, then he will be in a bad condition. Only one and half mounds of load may be put on him instead of two mounds if he is to be utilized efficiently. By eating more strength does not increase, but deteriorates. Only that food can add to physical strength, which will get assimilated in the body by getting easily digested and metabolized into the vital elements required by the body.

Nutritious food of good quality will also not prove to be of any benefit if it is not digested; it would somehow be excreted after disturbing the metabolic system and spoiling the stomach. Good blood gets formed from food only when it gets completely digested. Therefore do not impatiently go after finding food of high quality and taste. Eat with full interest if you get bread of barleycorn or gram. If it is taken on empty stomach it will prove more beneficial than delicious lavish sweets made with dry fruits, condensed milk, etc. If there is no alternative to eating some fatty or heavy food on some occasions eat it with pleasure, but be attentive to eat less of such stuff; keep the stomach filled less than half to its capacity in such cases. Whenever you eat

anything, take care that so much of space should be left unfilled in the stomach, which will create no hindrance if you have to run away suddenly.

What to eat? The answer to this question is that eat whatever is tasteful to the tongue in its original form. From this point of view fruit is the best food. Even a poor man can keep up good health by giving prime place to inexpensive seasonal fruits in his meals. After this in priority come the juicy natural vegetarian items. Milk is a very good food. Vegetables should be another major component of food; these can be made digestible by processing them in steam or a little bit roasting on fire. But please note, the more the food is cooked on fire the more worthless it would become. Its nutritious elements get burnt or singed in fire and only the worthless part is left. To the extent possible juicy, fibrous food as available in the natural edible condition should be taken. If such items are not available, dry items also can be consumed. Even then to the extent possible, destruction of the vital elements should be kept to the minimum, by restraining fried cooking and deep roasting. Grains and grams should be taken in sprouted form without removing their skin or husk.

Spices, fried and spicy food, meat, soda, cold drinks, betel-leaf, tobacco, opium, intoxicating hemp, wine, liquor etc are

such un-natural and unhealthy things, that their consumption results in nothing but harm to the body. Non-beneficial items are those which get singed / burnt in cooking, which have a lot of butter, are fried in oil, are stale, are full of spices and those which are so dry as hard to crack and digest. The natural sensor of tongue (if kept restrained of greed) is the best test-stone to know which food is beneficial for us. God has positioned this doctor just at the entry to mouth, which tests whether any item is edible or not. Those items, which are tasteful to our tongue in their natural form without any modifications, are the best as food. Next in this rank are the nutritious food items that are easy to digest.

How to eat? The answer to this question is that eat by grinding the food a lot using teeth. Grind a bite in the mouth so much that it gets fully ground, enough of saliva gets assimilated in it, and no effort is required to gulp it down. Gulping down big bites without grinding forces intestines to take up the work, which should have been done by teeth. This adversely affects the digestion. Even if liquid diets like soup, milk, or only water has to be taken, rotate every sip inside the mouth three to four times for mixing the saliva and then allow it to enter into stomach. The ingestion should be so slow that drinking one glass of milk should take at least ten to fifteen minutes.



“To have a feel of elixir in food” is a very important rule. Consider anything that comes as food before you as an offering filled with elixir bestowed by God before eating it. Have a deep feeling of ‘*amṛatamidam*’ (this is elixir) in every bite. Bow mentally to the grains of food coming before you, look at them with full respect as offering of God and be confident that this food will augment your vital energy and grant vigor and long life. The food taken with such feelings would appear very tasty even if it is only dry bacon, and will be more beneficial compared to even kilos of vitamins and proteins.

When to eat? How much to eat? What to eat? How to eat? Having grasped the answers to all these common queries and adopting them in the routine, your austere food, even if it is of a poor quality, will be a lot beneficial than large quantities of high quality food taken thoughtlessly and in an arbitrary manner.

Keeping in view the poverty in our country it is meaningless to advertise lists of vitamin and protein-contents of costly food items. Ninety percent of people, who are of average middle class, and for whom this book is written, cannot acquire food available at high cost. If food as available in present conditions, even if of poor nutritional content, is taken with the feeling of divine grace

and with proper chewing and substantial water, will ensure good health. Poor farmers and laborers continue to be strong because of not imposing any injustice to the stomach.

Another foundational pillar of good health is physical exercise. Every component of the body should put in at least that much labor as would ensure proper blood circulation in it. If a machine is left out unused its components will gather dust and will start rusting. Likewise if the body is left out unused its capacity to work gets reduced. If any specific parts of the body remain unlabored their strength gets reduced. Just like the collection of dust in a machine, toxic elements of illness get accumulated in the body. The unused parts of the body get weakened just like unused iron withers out with rust. Therefore it is essential that regular exercise is undertaken to keep every component in order.

The people, whose hands and legs are put to rigorous labor, must also exercise their stomach, lungs, eyes etc. No details of exercises can be included in this small book, a separate book is written on that. It will suffice to indicate here that exercises should be such that components put to less use also are put to movement and action. From this point of view the yogic exercises are very useful indeed. Different kinds of deep breathing exercises (*Prāṇāyāmas*) and the

*Āsanās* like *Sarwāṅgasana*, *Halāsana*, *Pāśchimottānāsan*, *Dhanurāsana*, *Pavanmuktāsana*, etc are found to be very useful in general. Besides, whatever types of exercises found convenient can be undertaken. The time to exercise should be near about sunrise in the morning. These activities remain incomplete without involving mental feelings, and therefore it is necessary that the mind is relaxed and engrossed in positive feeling of the effects of the exercise – “With this activity I am gaining and enhancing my strength and my body parts are getting built-up.” Even light exercises, if undertaken sincerely with a firmness of these feelings will result in benefits beyond expectations. Even while resorting to light exercises, the weak, the old or the pregnant women will achieve the same results as achievable with tough exercises, if firm belief is maintained that “strength is being gained”

It is difficult to modify the body structure, whatever shape it has grown into. The frame of its structure is built-up in childhood and nothing much can be done to modify it later on. Lean bodied persons will remain lean even on taking in whatever costly food. Therefore efforts should be made only to be healthy and free from illness rather than simply aspiring and dreaming of becoming muscular and well-built. Do not worry if the body structure cannot be changed, be satisfied with the normal health and continue

to make efforts to protect your well-being. If fitness is maintained, the strength and efficiency of body-parts will improve by themselves.

The third element to be paid attention to is cleanliness. Your body should be clean; for this it is essential to take bath regularly with clean water and scrubbing the body. The internal toxic elements of body continue to come out in the form of sweat from the body-pores. Dried sweat forms a thin layer of those toxic elements on the body. When this layer gets a bit thicker it closes the body-pores thereby stopping the expulsion of the toxic elements. Therefore it is necessary that every part of the body be rubbed with a thick and rough towel so much that it becomes red, all dirt gets removed and pores get opened fully. The locations near about the thighs also should not be left un-scrubbed. It is meaningless to consider putting four mugs of water on body as bathing it only swells up the accumulated dirt resulting in increase of rot and bad odor. Internal dirty elements continue to come out through all holes in the body, and therefore, it is proper to pay special attention to clean up that dirt. The dirt accumulated on teeth and tongue needs to be cleaned up properly with the help of *dataun* or toothbrush. Alertness is required regarding cleanliness of the accumulations on the holes of ears, nose, eyes, and urinary organs.

Clothes should be totally clean. It is also necessary to sweep out and wipe clean the house, not allow the collection of cob-webs, keep the house-hold goods neatly arranged, keep the bedrooms free of any smelling materials and open for air flow and light. Vessels should be well-scrubbed, washed, water be filtered. The intention is that if every item, that touches the body or is in any way connected with it, is kept clean and dirt-free, it will add to the mental pleasure and there will be protection from the devastating attack of germs of illness that thrive in dirt.

Go to bed early in the night, get up early in the morning, work hard to the extent the strength of the body allows. Just as strength is reduced by not working, over-exertion also drains out strength. Those, who have to exert more than their strength allows, die without living long enough. Stomach should be allowed to take rest for at least two days in a month. There should be a schedule of fast on an appointed date after a gap of a fortnight. There should be a total abstention from eating that day. Of course, a lot of water should be taken so that washing out of internal dirty elements gets facilitated. Protect yourself from excess of cold and heat, but tolerate them as much as you can. This enhances body tolerance and strength to eliminate illness.

These rules countable on fingertips are very simple and easy. Nothing needs to be spent on them, nor is there any need to take extra pains. One has only to keep control on the tendency of over-eating and frequent eating, and to desist from allowing acidity or metabolic reactions to act against nature. You should have faith in the wisdom and mercy of Mother Nature and you must obey its instructions. An obedient son gets mother's affection; you can achieve pleasure-full gift of vigorous health by following Mother Nature.

All animals and birds in the reign of nature follow its disciplines; the couples of any species goes for sexual intercourse only when the female is desirous of getting pregnant as per nature-induced instinct in specific seasons or periods of their reproductive cycle. Semen is a vital part of body; health and strength are kept up with its vigor. If this vital part is drained out indiscriminately by excessive concupiscence and sexual reactions, how will it be possible to maintain stability in health and vigor? For how many days can a tree, whose roots are peeled or cut routinely, survive? It will be compelled to fall very soon. Paying attention to all this you should try to save more and more of semen to the extent possible; allow that valuable vital part of the body to remain engaged in strengthening the roots of health by protecting its discharge in sexual and erotic excitement.

Till you are negligent about health, till you seek it half-heartedly, you will not be able to get rid of weakness and illness. The moment you vow firmly that – “I have to have good health to climb the first ladder of progress and pleasure”, sensation of a new vigor shall inspire within you from that very moment. Unlimited strength is filled in a true and determined desire. Develop a strong will to be free from illness and remain healthy, and stand up steadfastly to achieve the same. Get ready to achieve the real element by leaving aside negligence, indetermination, the uncontrolled desire to eat and all that is unnatural, and by following the instructions of nature. Keep in mind the rules to protect health as the most essential task and follow the same in a determined way without even a bit of negligence. You will find that the task, which could not be completed by taking in lots and lots of medicaments, or by pursuing the advices of medical consultants, or by memorizing the contents of many big books on fitness, gets accomplished fast and easily by your strong will and by following Mother Nature. To remain healthy is your birthright. Rise, stand up, achieve this God-gifted privilege and enjoy its pleasure.

Till you search for progress, prosperity, pleasure, and peace outside of you, you achieve only a little success and feel disgusted quite often. But when you start digging into your own inner strength for the same then you are on the right path.

# Acquire Limitless Joy by Worshiping The Adyaśakti

Three power-streams of the *Adyaśakti* (Primordial Supreme Eternal Divine Consciousness Force) have been affirmed as the origins of all virtuous qualities, powers, talents and prosperities in this world. One's true accomplishments and progress depend upon the extent of attainments of these. These three manifestations of the *Adyaśakti* are revered as the Goddesses Mahasaraswati, Mahalaxmi, and Mahakali; these are also regarded as the

## chapter 3



core powers, the 'life-forces' of Gods Brahma, Vishnu and Shiva respectively. God is said to be powerless without these inspirations of (*Adya*)śakti. Sage Shankaracharya explains this as – there is no sensation in Shiva without Śakti. The journey of the soul progresses with the help of the body; similarly, the realization of Shiva is achieved by following an enlightened devotion of Śakti. God cannot be achieved without sincere faith and devotion through pure heart, Shiva cannot be realized without Śakti; the path of auspicious ascent and welfare cannot be attained without the beatifying divine light of Śakti. The grace of the mother-supreme, *Adyaśakti*, is essential to achieve God and to achieve the progress of the soul. Weak, virtue-less individuals can build castles in the air but can achieve negligible in reality. All kinds of achievement from worldly pleasures to the beatifying bliss, limitless joy of achieving God are possible only by the blessings of that Mother-Goddess Śakti.

The Vedic literature sings paeans of the importance of worshipping Mahasaraswati, Mahalaxmi, Mahakali the three eternal divine powers. The scriptures also signify the attainment of supramental talents and potentials by the grace of these Goddess forms and describe in detail the *sāadhanās* and methods of their worship. Mahasaraswati is the divine source of brilliance, pure knowledge, wisdom,

prudence, logical and analytical thinking, awareness and trenchant skills. Mahalaxmi is the goddess of wealth, prosperity, materialistic resources, property and estate. The divine force Mahakali gives rise to the strength to overcome the enemy, the sharpness of a 'sword' (an attempt) to destroy the evils, the skills of statesmanship and alignment. The angelic sages (*rishis*) of Vedic Age had realized the sublime knowledge of the majesty of these three great *śaktis* and had affirmed that the acquisition of these foundational elements of ascent are essential for all individuals, societies and nations in all ages towards happy sustenance of life, making progress in any direction and rising with dignity. This is the reason why the idol of Mother-Goddess "Bhagavati" wielding trident (as a symbol of these three streams of *śakti*) is worshipped in the Vedic religions. They, whose devotion is sincere, are blessed by Her enormous grace.

The saints and sages of Hindu religion seem to have also been great poets and artists; their rhetoric style of preaching the Vedic philosophy to the masses is unparalleled. Everything, even the manifestations of divine powers have been described in the Hindu religious scriptures in the form of artistic pictures and enchanting narrations. People with superficial glance find the enchanting descriptions and stories associated with different manifestations of Gods

and Goddesses spread throughout in the Puranas and other Indian scriptures as mere gossip, but in fact it is not so. The style of our ancient system has been to present important elements of deeper knowledge hidden or implied in an ornamental depiction and enchanting narration so the listener (reader) would easily engross his mind in it, and also remember it; and then as per the indications or commentaries of the Guru or religious teacher may try to locate that hidden element in the elaboration, in the picturized words. By intensely applying their mind, the disciples may ascertain the deep sense that is assimilated in that poetic creation of words or artistic design of symbols. Using this style, the creators and the preachers of the ancient text used to achieve an inner satisfaction (of conveying deeper knowledge in a style that would be within the reach of even the primitive minds) and the listeners also used to find it very interesting. The seeker engaged in deciphering the deeper meaning used to feel a great sense of joy in the success of his search. Along with the enhancement of pleasure, the education imparted in this system used to get deeply implanted in the hearts (of both the teacher and the disciple). It would not be so easy to wipe it out as happens now, in the present day vocabulary, that people listen through one ear and throw out through the other. Presentation of the divine manifestations of the Supreme Almighty Power (*Mahāśakti*) in the beautiful

pictures or idols of Goddesses as referred above is also a part of the artistic and poetic approach of ancient text.

Today, superstition has substituted the capacity to understand the philosophical facts. People with primitive knowledge often consider Saraswati, Laxmi, Kali as some divine women, who walk and talk like humans but remain hidden, who are seen only by the blessed devotees, who get pleased with prayer, worship, counting of beads in the rosary, offerings of fragrance of *agarbatti*, lighting of *dipaka*, and offerings of sweet edibles etc, and who fill the house of a devotee with enormous wealth in a moment, in a blink of the eye-lid. People who regard that their duty is complete by worshipping the idol of the Goddess and who hope to get their house filled suddenly with all the wealth when the Goddess is pleased with the power of *tantra* and *mantra*, their daydreams cannot be fulfilled. Success can be achieved only by making substantial efforts in the right manner while also having a thorough knowledge of the necessary facts. You may be blessed by the great boons of the divine powers only if, instead of superstition and superficial rituals, you endeavor sincerely with pure wisdom, benevolent heart and good deeds to please them. For this you must first understand what the symbolic depictions of the divine powers imply.

Goddess Saraswati has been depicted in the Indian scriptures as holding a *Vīṇā* in one hand and a book in the other. The implication of a book is obvious: the chiseled refinement of thoughts can be achieved only by studying good literature and gaining pure knowledge. The great thinkers and sages in this world have left and continue to leave their preeminent knowledge in their writings and speeches. So, to study the compilations of their thoughts is equivalent to getting benefited by their *satsang* (enlightened discourses and discussions). It is necessary to go through the experiences and scrupulous research conducted by knowledgeable persons to fill up our treasure of knowledge; this can be done only with the help of good books. To become learned one has to have an interest and an urge for reading. *Vīṇā* in the other hand of the Goddess-form reveals that your chords of emotions should continue to vibrate. Knowledge or education is not just for the sake of becoming learned; its real utility is that it should resonate the strings of heart (emotions) in tune with its puritanical effects. Have full of faith on the conclusions you reach after the detailed study, contemplation and discerning analysis; be devoted to this prudent fait; adopt this enlightenment in action; your belief should be in consonance with your conduct. Thus, put your knowledge to real beneficial use. *Vīṇā* and love for book of Goddess Saraswati riding on a swan reveal that a seeker of knowledge should be in a habit

of regular reading; should also link the acquired knowledge with devotion and actions by vibrating the strings of the 'Vīṇā' of heart by the beats of knowledge. This only is the apparently simple but very important method of worshipping Goddess Saraswati, which Her idol-form teaches us.

The worshipper of Mahasaraswati riding on the swan (Rajhans), should be prudent like a swan, which is capable of separating out milk from water. The discerning wisdom of distinguishing what is righteous and what is wrong is developed with repeated remembering and adoption of this tendency of the symbolic swan. All sorts of material is available in plenty in the world; it depends on the capability of an individual whether he selects good and worthy items, or picks up useless or harmful things. Good as well as misleading views are available in all religious doctrines. Diverse elements have found place in the latter according to the requirements of time. So you should adopt only those religious principles that are suitable for the present times and discard whatever has become irrelevant or unsuitable now, despite may be, being useful sometime in the distant past. The milk of a few hours past has now been converted into curds; the sweet-merchant separates out the water from the curds and throws it away, and sells out the settled part to customers. A little earlier when this very curd was

in the form of milk there was no need to separate out the water component, but with the passage of time, the condition has altered. Milk mixed with water could be sold out earlier but now the water separated out in the curd cannot be sold. The scriptures of different religion, sermons, thoughts, traditions might have been very useful, beneficial and essential for that era, but if the situation has changed today then accept only those elements as are relevant and suitable now. Prudent thinking and analysis should also be applied to judge the modern trends as well. In this way if you cultivate a sane tendency of protecting yourself carefully from superstitions, you will continue to grow wise and gradually gain the level of the swan which being the carrier of the Goddess of intelligence, deserves her divine grace.

To improve the wisdom it is necessary not to remain obstinate or prejudiced on any one issue and not to be bent upon proving your own view superior. Instead if you accept rational, well-reasoned views and are ready to correct yourself like an impartial seeker of the truth or like an open-minded researcher, then your knowledge will enhance day by day. Those, who persist with the thought that "Our views are proper and those of others false," will never make any progress in their knowledge and reasoning.

Those who intend to expand their wisdom and enhance their experience, should follow the approach of being receptive to learning and should be selective in what is to be accepted. A simple method to find out the utility or worthlessness of anything is to keep in view the other similar things and make a detailed analysis with unprejudiced mind to find which of them is better. It is not proper to be a blind follower of anything under the influence of sentiments without discretion; this does not awaken the brilliance of mind, nor does this make it possible to achieve the best. Do not count just the advantages of the task you want to undertake. By doing this you may falter. So pay attention to the harm also besides the advantages, keeping in view the associated difficulties. Decisions and selections made after considering all relevant aspects will be sound and will seldom leave any ground for repentance.

Whatever is happening around you, whatever has happened in the past, do not neglect them; instead keep a hawk's eye on them and ponder over them as to what are the causes of such occurrences in the present or in the past. How much are such causes relevant in the present circumstances? With such perusals you will be able to draw certain conclusions and will gain some experience. These conclusions and experiences will gradually increase



and become so much firm that a lot will be created or shaped in your future life on their basis. Not much experience can be gained by happenings in one's own life. If you want to be experienced and become expert, you will have to improve upon your own capabilities and also learn from others' experiences by analyzing the happenings in the lives of others.

Most of the unhappiness arises due to improper understanding of facts, and defective thinking process. Upon the death of a close relative you cry hoarse and curse your fate, abandon taking food, starve and get lean and thin, and what not. Such a horrible situation is your own creation. Every living being is bound to die one day; similarly your relative also had to die. Sun has to set, even if you cry seeing it getting set, it will not relinquish its routine. Is it not erroneous if one assumes that the Sun will continue to shine forever and expects it to do so, and then cries over when it does not happen as expected? The person who died is not the cause of your gloom, as he took the path preset by Nature that everybody has to follow sometime. The fault is with your unwise attitude, which (because of emotional attachment) regards that someone should remain alive 'forever' despite knowing that everybody's death is certain, and which entwines a lot of hopes with him. He who finds his castles of hopes

crumbling more, cries more on his failures. He who had a lot selfish interests in the man dead, cries more to that extent. Why will one feel sad if he had not tied any expectations or attachments with him, or had no desire to be served by him? We do not shed even one drop of tear on any number of people dying or getting cremated daily, but get disturbed a lot and cry a lot when a person with whom our 'selfish requirements' are tied, dies.

By undergoing a proper education of spiritual knowledge, if you recognize your every beloved person as bound to death and without building castles of lots of hopes on him adopt an outlook of maintaining your best relationship with him with feelings of duty, then rest assured there will be no pain upon his death. Who feels sad on destruction of an item with which one has no affinity? If you have no attachment with worldly possessions and you do not consider yourself as their owner but a serving custodian then you will be easily saved from the pain of bereavement from the loved ones, from theft and loss etc. "Everything in this world is destructible and can get destroyed any moment; my duty is to fulfill my responsibility towards them in the best possible manner without any attachment" – if this knowledge gets firmly rooted in your heart, then rest assured that all your worries and pains would end in no time.

The degradation of health of the body or the aggravation of illness does not occur by itself but because of our mistakes. The main grounds of loss of health are – carelessness in food-quality and in eating habits, avoidance of rules of nature and excessive depletion of energy. The people who pay good attention to health, follow the disciplines of fitness, stay strong and without illness. Look how healthy and well-built are the bodies of residents of Europe and America! They do not cry over fate as we do. Instead they strictly follow the rules of balanced food, exercise and maintain a disciplined routine, use their wisdom and put in a lot of efforts for staying healthy, with the result that they do not generally fall ill or suffer weakness and thus minimize the chances of untimely death. Observe in our own country itself how people of lower strata are in poor shape from health point of view as compared to those of higher strata in society – the reason is not lack of mercy of God, but their ignorance and carelessness. You can regain good health by due care and efforts. If you continue to remain negligent you would degrade your health even more. The key is within you; you yourself are the master of your health. How can anybody else interfere with it? Vaidyas and Doctors can advise and prescribe medicines, but the key to freedom from illness is not with these people. It will have to be traced within.

Earning of wealth, education and increase in wisdom – all these properties can be gained by intense labor, unrelenting efforts and fearless enthusiasm. Those, whom you see today as rich and successful, have not suddenly grown so; they have worked hard devoutly and without any break and have taken pains to reach the higher goals. Those whom you see as learned, have been diligent for years, have been reading books for long, have engrossed themselves in studies leaving aside all plays, enjoyments of pleasure-trips, and other entertainments. Those whom you see as wise, have been in constructive association of wise people, have struggled for chiseled intellect, have applied their wisdom vibrantly and trenchantly, have delved deep to solve problems, and have undertaken demanding tasks to acquire knowledge. If these people had not done so, it would not have been possible for them to be rich, learned or wise. Courageous and industrious people achieve prosperity and power, weak people go on begging before God for help. If you want to gain prosperity and success you will not get them as gifts from any outsider. You will have to gain them by your own abilities and efforts.

If you examine the mental state of those whom you find as gifted with respect, admiration and cooperation, and those who have a large number of friends, devotees and fans, you will notice that they have a large number of good qualities

which attract people. They have many talents and special attributes which benefit people. It is not that they achieve greatness and praise without any efforts. In fact they acquire such glories only after becoming worthy of achieving these. Humming-bees do not approach flowers with no smell. Only such flowers which have attractive fragrance hidden within are fortunate to see the bees and butterflies hovering around them humming sweetly. If a group of humming-bees hover over a lotus flower, it is not their mercy rather it is due to the special quality of the lotus flower. The poor, fragrance-less '*kanner*' flower on the contrary stands alone in a corner.

We agree that sometimes one suddenly gets a lot of resources and property, which are called gifts of fortune. These are exceptions. It is an exception that some people get money lying on the route while taking a stroll on a nearby street or traveling somewhere. This cannot establish a rule that everyone or even they again will necessarily get money lying on way.

There are two reasons for such sudden benefits — either one has got now what may have been destined for him from the collection of fruits of his good deeds of previous life, or one is now taking a loan which will have to be paid back in future. Not even an iota for free can one get here. If one

receives the fruits of previously stored fortunes, which is like withdrawal of sums deposited in the bank, then this also is an outcome of his hard work and efforts (carried out in the past). But it is worthless to boast on stale bread or on loan taken. It is not something to be proud of.

Fortune is an unanticipated happening, which at times takes place because of some unseen reasons. Such exceptions of one or two percent cannot become established rule. Only that can be accepted as a principle which proves right in ninety eight on ninety nine percent cases. Thus the principle of self-reliance is true. It is a universal fact that the key to achieve desired successes is within ourselves — . We can see it happening most often and almost everywhere that one achieves what one is worthy of.

Believe in yourself, be self-dependent. It is an important principle of spirituality that the solution to all problems of one's life and the source of life's ascent lies in one's own inner self. Hence you should search for the roots within to get rid of painful circumstances, and to create opportunities that would bring joy and peace. The force of controlling and modifying your circumstances is there within you. Therefore instead of seeking support of others, start examining your own capabilities, and channelize your efforts to improve and organize your skills and potentials.

Getting assistance from outside depends on how much internal abilities we have. All people respect one person, have confidence in him and render him assistance, but another person gets just the opposite treatment. The attitude of considering that most people in the world are partisan will serve no purpose. You will have to intensively examine the qualities, the nature, the wisdom and the behavior of both the persons. You will observe that even if both the persons are similar in terms of physical health and worldly status, their internal (mental and emotional) state is totally different. Successes and failures in life depend only on this intrinsic aspect of your personality. If you want to progress in life, you will have to pay attention to enlightening, empowering and imparting excellence to this facet.

# Respect Your Inner Faith and Principles

The third foundational pillar of spirituality is – *śraddhā*<sup>1</sup>. One can stand properly only if he has a place to position his feet. A person, who has no moral grounds, no values, no principles, no commitment (to duties), is dangerous to others.

The proviso 109 of Indian Penal Code applies on people, who wander purposelessly in a suspicious manner without any basis and plans. The opinion of the learned thinkers who formulated such a law is that such people could only have tendency towards crime and can prove detrimental to the society and so it is essential to clamp restriction on their aimless and astray

chapter

4



movements. According to the aforesaid law police can arrest a vagabond and send him to prison for a year.

Just as aimless wandering and hooligan-acts of the body is a crime, instability of confidence, aimless flickering of thoughts is a mental stake. A person having no principles, no objectives, no accountability to commitments, no programme and no foundation will, in the absence moral control, definitely get attracted towards satanic flamboyance and will take to unethical, evil deeds. Lacking any firmness and stability of mind, he will be tossing around haphazardly like a dislodged leaf in the wind.

The uncertainty regarding when and where a leaf blowing in wind lands can be tolerated, but a confused, unsure person is intolerable. Today you believe that devotion to the nation is your duty, just the next day you may turn to treason. Today you are a Hindu, tomorrow you convert to a Muslim, to a Christian the day after. Today you put on a cap, tomorrow a hat, next day you tie a turban, and what not.... Today you wed a bride, divorce her tomorrow. Today you donate, take back forcefully tomorrow. In this way instability of thoughts and faiths makes a man a type of mental criminal. Confidence in him gets lost and people view him with suspicion and doubt. He gets deprived of cooperating assistance from others in view of loss of their

confidence in him. Such a person is neither of any good to himself nor can be of any help to others.

People of unstable faith, agile thinking and wavering integrity are no less in numbers in this world. Many among those who preach not to steal and uphold unabatedly the gravity of abstinence are such who never miss any opportunity to steal. We have seen people indulging in libidinous activities in spite of being vehement supporters of chastity. Those who never tire of proclaiming omnipresence of God may be seen playing havoc right in the shrines. We have seen people who loudly accept the importance of ethics but do not hesitate in becoming false witnesses, committing abduction and supporting injustice. People reciting hundreds of times the eternity and indestructibility of soul after studying Gita, are ironically seen totally afraid of even minor injuries, leave aside taking risk of life when an occasion arises. One Pandit ji in our acquaintance used to narrate the holy Gita for 17 years and used to make good earning from this 'profession' He had accumulated big wealth. Once dacoits attacked his house; besides looting the wealth they also raped his wife and grown up daughter. Panditji was hiding behind a cot to escape the vision of the dacoits... He did not dare oppose the dacoits fearing severe injury and risk of death and mutely witnessed the heinous scenes, which would boil anybody's blood.

If Panditji had really grasped the knowledge of what the holy Gita taught and if he had truly believed in his heart that the soul is indestructible, he would not have evaded the call of his duty. He would not have feared death so much. We are not saying that he regarded Gita as false or stated indestructibility with any malice. As far as thoughts go he is truthful to the thoughts but he did not have that depth, intensity and firmness of faith in those thoughts which is called *śraddhā* and which accounts for true devotion.

Thought is a creation of mental elements that could easily alter under some pressure or compulsion. Some learned or wise man may defeat you on the basis of logic, proof and debate, his methodology and arguments can be so fine and appealing that you would have no counter-arguments, you would concede defeat and might start feeling that you are probably wrong. Then it is quite easy that you change your thoughts. If unfortunately you get in contact with a lot of learned people having mutually opposing thoughts and you listen to the mutually opposing arguments, you may get compelled to modify your thoughts every day. Under such circumstances it will be difficult to reach any definite conclusion, the instability and confusion of your mind may increase further.

Similarly, if you face any deep sorrow, pain, injury, sadness, hurt, then under their pressure you may totally

change your thoughts. Captive prisoners may not wish to reveal the names of their associates but getting disturbed by the torture of the reigning power many change their thinking and they expose the names of their accomplices. The force of greed is also so strong that many scholars and people of high repute get driven by the greed of money, the greed of beauty and charm, the greed of fame, the greed of sensual pleasures and comforts etc and slip off the chosen path. Such is the force of selfish attachment with the name, fame, the body and its pleasures that one simply forgets everything in case of any threat to these. So there is nothing to be surprised in the above incident as Panditji's thoughts about indestructibility of soul vanished in a moment due to fear of bodily harm.

Maintaining certain types of thoughts alone is not adequate to ensure that a person would also act accordingly. There are many persons whose thoughts might be just the contrary to what they do. They behave in a way externally but keep different thoughts internally. The non-coherence of thoughts and actions implies that the thoughts are not deep rooted, are weak and incomplete. Their reach is only up to the mental surface, they have not entered the inner heart. People carry on living with hoards of only such lame and immature thoughts and beliefs. They readily give them up when occasion arises; in testing times they just turn

their backs to the flow of the wind (and change the stream of their thoughts). They express some thoughts one moment and start stating something else the other moment. This instability exposes a man's mental vagabondism, which is no less criminal than the vagabond state and actions of the body for which one could be put behind the bars under proviso 109 of Indian Penal Code.

If a man has no personal faith and personal basis, then he keeps tossing around with the changing directions of wind and will not be able to make any worthwhile progress. Move a mile to East and then turn back, move half a mile to West then change the mind, progress two miles to North then think of moving to South or West. Move a mile and a half in one direction and then stop and start thinking of moving in another direction. Moving like this for months and years, one cannot achieve any definite goal. While the one who moves continuously in one direction will cover a lot of distance in just one month. He, who has firm faith, maturity of wisdom, sane determination and stability and who sticks to his principles, achieves a distinct reputation in the society. Strength of character is always respected, one who firmly sticks to his ideals in all moments of ups and downs, achieves a lot with those beliefs. It is the inner-force of *śraddhā* that generates such courage, power of resolution and firmness. Determination has strength and mentally strong persons are honored like braves.

Great men have one distinguished quality that they have firm faith in their ideals, have clear and stable thoughts and have unflinching dedication to their commitments. Inspired by their *śraddhā* (in the noble objectives) they act with motivation and sincerity and cannot be deterred by threats, sorrows and temptations of any big quantum. They put at stake their everything for a noble cause, even sacrifice their life but do not waver even a bit from their determination. This unity of *śraddhā*, thoughts and actions alone determines any person's integrity, people confide in him due to this truthfulness. One who is relied upon unconditionally, is in fact a great person and his greatness will persist for ever. Reverence for virtues has not vanished from the world. Invaluable pearl of integrity to principles does not lie unnoticed forever; there do exist expert jewelers who recognize and respect it. The thoughts of many great men were a bit flawed, but still they became worthy of respect and revered remembrance because of their integrity and total devotion to their ideals and beliefs.

Dwelling of Maharana Pratap in various forests without any stability, the grand donation by Bhamashah, Hakikat Rai's burial alive in the wall, the boiling alive of Banda Vairagi in the heated oil in a vessel, the migration of Lord Ram from royal palace to the forest, the selling of wife and son by King Harishchandra, the donation of own bones by Dadhichi, the sacrifice of his son by Moradhwaj, Rani

Pandmini's jumping into fire, the drinking of poison by Socrates, the crucifixion of Christ — these are all true incidents and events that evince the absolute devotion of the great personalities to their great principles and their limitless sacrifices for noble duties. Putting everything they own, even their lives, at stake for protection of great ideals is possible only for the enlightened souls, as their *śraddhā* is also elevated. If such occasions arise for the people of today with superficial faith, they will immediately become turncoats. Hakikat Rai, the child, preferred getting buried alive in the wall but did not agree to relinquish his Hindu religion; a cunning child of today would have thought it right to turn to any religion or cult to save his life, he would have done so most willingly if there were extra gains. In the ancient times people were ready for sacrifices of any size for their principles for remaining true to their commitment, for guarding the ethics of their divine culture and religion. Today's culture and principles seem to revolve around diplomacy, opportunism, clever manipulation and cunningness. People adopt ideologies and follow religious philosophies as a fashion, just as they grow beard and maintain it till they are fond of it and shave it off any time at will. They preach elaborately on the importance of communism but are themselves centers of expansion of consumerism and capitalism. They boast of religion, but are themselves responsible for sinful acts. These examples

show that today there seems to be no place in human life for faith, principled thoughts and values; in one way or the other these have also become commodities of fashion and exploitation for most people.

Where are those Shankaracharyas today who would come out ready to die for the protection of Vedic Religion and risk their lives in front of huge gatherings of opponents? Where are those Dayanandas today who would voluntarily deny themselves the jewel-studded crown of Mewar, happily face hardship and insult everywhere and eventually sacrifice their lives consuming poison? A Professor of today considers 'having fulfilled his duties by delivering lectures for a few hours in exchange for a hefty salary. But, in the ancient times, the Vedic sages (*rishis*) would take scanty meals, observe austerity and would put meticulous efforts to transfer their extraordinary wisdom and knowledge in totality to their disciples. If those saintly sages wished they could have earned enormous wealth in exchange for their knowledge but they believed in their principles of altruistic duty. Accepting the life of poverty was nothing for them as compared to their peerless ideals and sensitivity to benevolent commitments.

The preachers of spirituality have always emphasized the importance of *śraddhā*. Let certain principles be adopted



after a detailed pondering, analysis and sufficient scrutiny, and having adopted them let them get firmly establish in the mind and heart with full determination and faith. The roots of this faith should be so firm and committed that there should be no relinquishing in testing times of adversities and challenges, neither should there be any perturbation due to cravings or attraction of any kind; one should also voluntarily be able to make sacrifices and accept deprivation for great principles.

Logic or rational analysis is good, it helps in ascertaining the truth and getting rid of blind faith, superstitions, mindless customs and rituals, and to a good extent gives proper direction (to the mind), but it has a certain limit. The enlightening zeal of life-force awakens by the devotional spark of *śraddhā* and not by logic. It is *śraddhā* that inspires and nurtures inner strength, self-determination, willingness to sacrifice, unflinching commitment to high ideals. When a man stays unmoved like an iron-pillar boldly rejecting the alluring attractions of greed and willingly facing torture and adversities, it is a clear indication that he has taken roots in the strong foundation of devotion. Thoughts generated by logic alone are in fact very weak, they lie helter-skelter by a small push like a sand castle.

The scriptures of spirituality lay glorious significance to the Guru (spiritual master). At several places Guru has been placed at a higher realm than that of God. He has been described at par with Brahma, Vishnu and Shiva, and devotion to a divine Guru has been stated as higher than worshipping God. In this there has been an effort to sow seeds of *śraddhā* through the medium of an enlightened person.

In the Vedic system, the *sāadhanā* (spiritual endeavor) of implanting *śraddhā* for virtuous principles and noble aims in children is initiated through worshipping the Guru; this is an excellent method of self-accepted, natural control of mind against delinquency, indiscipline and autocratic tendencies; consequently, many great mental and spiritual benefits are also attained, without any additional efforts, by sincere devotion to the Guru.

It may be noted, that the conviction or faith of a disciple (*śiṣya*) does not transmute the Guru into someone superior than God. The Guru, being a human would be imperfect but the disciple with his ardent *śraddhā* will gain such a lot as can be achieved from the Almighty God. Using the best of his knowledge and talents Dronacharya had taught the Pandavas the skill of archery, but Eklavya, the tribal boy, learned this skill by becoming a disciple of the earthen idol of Dronacharya that he had made himself and he gained

such a high skill that even Dronacharya himself had been surpassed. This also demonstrates the miracle of *śraddhā*: the immense force of devout faith and devotion of the tribal boy in the Guru symbolized in the idol awakened the unlimited skills that lay hidden within him. This great truth alone is lying hidden in the core of the tradition of Guru and disciple system. Though today it appears in the distorted form of 'guru-dom', the fact remains that the element of dignity of Guru is propounded in the Vedic scriptures mainly to inculcate *śraddhā* in the hearts of the disciples.

The different kinds of spiritual practices preached by the *rishis* are outcome of their independent experiments of purifying the mind and inducing *śraddhā*. These appear different in terms of the disciplines and modes of practice (*sāadhanā-upāsanā*), but serve the same ultimate purpose. The supernatural effects of devout *sāadhanā-upāsanā* materialize with the awakening of *śraddhā*, because the intense spiritual force of *śraddhā* inspires the inner self and activates the hidden powers and talents of the *sādhaka*. Eating apples rather than counting them in the basket is important, similarly what matters for a *sādhaka* is to endeavor the *sāadhanā-upāsanā* (as preached by the Guru) with full faith, and experience their miraculous effects.

Spirituality is a science of awakening and of enlightened empowerment. This science pertains to elimination of

ignorance, illusion, infirmities and imperfection, and initiation of awakening, strengthening and improving leading to chiseled transmutation and perfection. All methodologies and practices of the science of spirituality revolve around the focal theme of 'awakening of inner power through *śraddhā*.' The importance of all *sādhana-upāsanās* is for this very purpose.

In the circumstances prevailing today you do not feel interested in the idol-worship of Gods and Goddesses, in the *sādhana*s of *mantra* and *tantras*, in the (distorted) tradition of *Guru – Śiṣya*. We are also not insisting at all on all that. When other avenues are available there should be freedom to choose the path according to convenience and interest. The main objective is inculcation and expansion of *śraddhā*; you should allow the inspiring light and warmth of *śraddhā* prevail in yourself. Have faith in the dignity of your soul, your hidden greatness; believe in the love of your wife, innocence of your children, and affection of your parents, elders and teachers. "There is more of piety and benevolence than evils or adversities in this world. Religiousness is more than sins. Bad is less than good; darkness is less than light". Let such feelings imbibe in your attitude. Reduce disbelief and skepticism; enhance confidence in the truthfulness of your near and dear ones. See the positive, the good indwelling in this world.

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Agreed that deceit, cunningness, tricking and falsehood is prevalent a lot in today's world! Still, it is not so much as to exceed (the 'weight' of) selfless service, sacrifice, love, simplicity and truthfulness. This world is a divine creation of God; in this, good, useful and blissful elements are in plenty. You should cultivate the outlook to see them. Think about yourself also with the same view: you are capable and full of determination, you keep your words, you are truthful, and you work with integrity. Though some defects may exist, but definitely your own good qualities and their quantum is more than the defects. Examine again and again your brighter side, your good qualities and be happy; develop confidence in the your potential to excel; have *śraddhā* in your soul, your inner greatness.

Your aim should be 'sensitivity and consideration for others' Because, altruism is the most decent, effective and justified means to gain true benefits for the self. Nothing else is more beneficial to oneself than to think and work for the benefits of others. Therefore be devoted to altruistic service. Have *śraddhā* in the piousness of your true self (your soul). Adopt such beliefs and principles, which contribute to the progress and welfare of many others, of the masses. Assimilate such beliefs and principles to the deepest depth of your heart. Build up such a strength and firmness that even torture and greed encountered do not

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deter you; you do not get deviated when testing times and occasions for sacrifice arise. These convictions should be pervaded with your *śraddhā* and thus be dear to you more than your life. Just as you make every possible effort to save your life, in the same way be prepared to take any risk or challenge, however big it may be, to remain true to the standing to which you are devoted with *śraddhā*.

Science of Spirituality teaches that you prepare your mental field in such a way that faith sowed in it takes firm root. Resort to discerning wisdom to ascertain good and bad, put in efforts to draw out truth from the darkness of untruths, but never wield an axe of logic on the basic principles of humanity and virtuous elements. What is the use of incurring expenditure in serving old parents? Why not acquire jewelry for wife so that she would serve me better? From the point of view of logic only this can be agreed to that old parents may be dumped in a corner and jewelry be acquired for wife, because today's gain obviously lies in this option. If only this logic is adopted in building up life, all purity, sensitivity, goodness and greatness of human life shall be destroyed; nothing else will be left in man than utter selfishness and devilish tendencies. The high divine qualities of the inner self may weigh very light in the balance of logic but do not dump them today. Protect them with *śraddhā* and be insisting and firm on them.

If you want to attain spirituality, inculcate its following three main principles well into the depth of your mind and heart and adopt them in your conduct: (i) believe that you are the indestructible self, empowered by inner-strength; (ii) be self-reliant, guided by inner light; (iii) devote yourself to your sane beliefs, enlightened values and principles. This is the confluence of three holy streams, bathing in which lets divine people dwell blissfully in everlasting peace.

You are powerful. You are indestructible son of the Omnipotent. Do not look for external support for the progress of yourself; search for it within your inner self; immense source of unlimited powers is hidden in there. Introvert search deep within with *śraddhā* will take you to the treasure of invaluable resources that will bestow pleasure and happiness upon you. Be self reliant, have full confidence in yourself – in your pure heart, in your sincere efforts to excel. Following the path of spirituality, your life will be illumined by the divine glow of the soul.

### **March Ahead in the Present Circumstances Only:**

“If I had such and such facilities I would have done this” – those making such fake claims deceit themselves. They want to prove themselves flawless by imposing their incapacibilities on fate or God. It is an impossible demand

that if I had such and such circumstances I would have acted thus.... Even if such circumstances, as are being imagined are available they will be found inadequate and then paucity of even better circumstances will be argued in one pretext or the other.... The life of many who have wealth, education, friends and status of substantial standard, remains disorganized and discontented. Possession of wealth etc did not enhance their pleasure, but rather became an undesired burden on them. For the one who has no skill to handle snakes, possession of a lot of snakes is dangerous. One, who has no knowledge of art of living might still get a little bit of pleasure even if he was in poverty or lacked resources, but, he would have put himself in more trouble, had he been prosperous and had misused his property and power.

There is nothing to be despondent if today you do not possess the desired tools and support. Start demonstrating your potentials with the help of items available to you, in whatever state. When it is pitch dark everywhere a small earthen lamp of little value with its oil and cotton piece totaling to hardly any amount shines and with its light allows people to take up their works which had stopped. When items worth thousands of rupees lie around ineffectively, this lamp of little value lights up, shows its importance, is loved by people, gets praised and proves its



existence. Did the lamp ever grumble that if it had mounds of oil, a large quantity of cotton and a large shape it would have produced big lighting? The lamp has no time to dream of building castles in the air like worthless incapables, it knows and respects its circumstances, status, capabilities of today and starts working with its only possession, though of little material-value. Its work is small undoubtedly but in that smallness also the same proportion of success exists as in the success of the gigantic radiance of the Sun and Moon.

Savants state – *“Udyogi nam purūṣa sinḥ mupati Lakṣmī, Daivenadevaṁ iti kā purūṣo vadant|”* – only industrious persons achieve wealth while the incapable cowards just go on crying for God. Nothing is accomplished by just depending on fate, by mere dreaming and imagining without work. Success embraces only those who make efforts unabatedly with prudent enthusiasm to fulfill their desire to progress.



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